in that region—and to Western Asia, whence, in due time, it made its way to Europe. A Chinese made prisoner at the time of the fall of the T'ang power in the far West journeyed to Mesopotamia and reported that at Kufa, one of the Abbasid capitals, some of his fellow-countrymen had inaugurated—a possible exaggeration—painting, the manufacture of silk, and work in gold and silver. China was a giver as well as a receiver of civilization.

SUMMARY

Under the T'ang, China was for centuries a unified, prosperous, and highly civilized Empire. During the first century and a half of the T'ang its territories surpassed in extent those of the Han, and even during the latter half of the dynasty it retained control of most of what is now China proper. If the T'ang rulers showed no striking originality in administrative devices, they had the good judgment to avail themselves of the machinery which had come down to them from earlier centuries and further to develop it. Their code of laws became basic for the codes of later dynasties.

Moreover, the culture of the Sui and the T'ang exhibited features markedly different from that of preceding dynasties. Contrasted with the Han, the Sui and the Tang achieved a further and notable development of that examination system and bureaucracy which have been the most distinctive political achievement of the Chinese and which led to the firm establishment of the Confucian school. The art and poetry of the T'ang were in many respects dissimilar to those of the Han and even of the period of disunion. In poetry and sculpture, indeed, the T'ang was never to be surpassed. Buddhism reached its heyday and in its philosophy, partly imported but partly rethought by Chinese

monks, it displayed profound and painstaking intellectual activity and religious insight. As against the dynasties of the centuries of division, the Sui and the T'ang reestablished union and determined that China was not to be permanently divided nor to be always subject to aliens. Chinese civilization became more firmly established south of the Yangtze than ever before. It is significant that the Chinese of the far South have denominated themselves the "men of T'angj" much as those of the Yangtze Valley and the North have called themselves the "men of Han." The Sui and the T'ang gave a fresh impetus to Confucianism and did much to insure that that